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more visible achievements have surpassed in significance the gradual growth of science into a clearer consciousness of its real nature, its real foundation, and its real ideals. Quite involuntarily, while it thought itself concerned only with external nature, it was being driven onward in its course by the constitution of the human mind struggling for a unity that must ever remain the controlling principle of both science and religion. This consciousness of oneness permits such sayings as those of Sir William Thompson:

"Let nobody be afraid of true freedom of thought. Let us be free in thought and criticism; but, with free-

dom, we are bound to come to the conclusion that science is not antagonistic to religion, but a help to it"; and of Joseph Henry, "The person who thinks there can be any real conflict between science and religion must be either very young in science or very ignorant in religion"; and the nobly worded creed of Sir Oliver Lodge, beginning, "I believe in one infinite and eternal Being, a guiding and loving Father in whom all things consist"; and the experience of Professor Meehan, "Scientific studies have strengthened my faith, strengthened it indeed to an extent that no study besides could have effected."

ISLAM, AN APPRECIATION

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Several months ago the BIBLICAL WORLD published an article by Dr. Reid on Buddhism. The present article is a companion treatment of another important religion. We shall never understand the real position of Christianity among the religions of the world until we appreciate these other religions. It is the merit of such articles as the following that they compel one to compare the best things in Christianity with the best rather than the worst things in the other religions.

It is worthy of reference that this discussion of Islam is under the auspices of the Billings Lectureship, representing the Unitarian body, which of all branches of Christianity is most in sympathy with the great teachings of the prophet Mohammed. The Unitarian and the Moslem are akin in cardinal religious doctrines. While neither a Moslem nor

a Unitarian, the speaker who enters on this study is convinced that every devoted Christian ought to be able, without any undue strain on his conscience, to see and express a hearty appreciation of this faith which includes Jesus as one of its chosen prophets.

It is now over thirty years since the speaker first formed the acquaintance

of Chinese Mohammedans, in western Shantung, in the two cities of Tsinanfu and Tsiningchow. Stories of many acts of kindness and friendship could be related as showing the attitude of Moslems to Christians in China. While Islam in China, where Arabic is not widely understood, differs in some particulars from the Islam of the land of its birth, in all essentials it is the same; and it is essentials with which we must always deal, if appreciation by an outsider is to be based on sound reason.

Christianity and Islam, the Cross and the Crescent, are the two great competing religions of the world. Being competitors, and alike strong, active, and missionary, it is easy for them to become rivals and increasingly antagonistic as they increase in power, in adherents, and in claims to superiority. When brothers become enemies, they are the bitterest of enemies. So the hostility which has been engendered between Protestants and Catholics, between the Christian and the Jew, and between the Christian and the Moslem is far more intense than that between Christians and the adherents of other religions, such as Confucianism, Taoism, and Buddhism. And yet there is more ground for a fraternal than for an antagonistic spirit between Islam and Christianity; and so, to do the reasonable thing and cultivate a larger and deeper fraternity, we gladly venture on this discussion of a Christian's appreciation of Islam. If the Moslem will reciprocate by expressing appreciation of Christianity, the bonds of union between us will be greatly strengthened.

1. The first element in the teachings of the Koran or of Mohammed which

the Christian cannot but appreciate is the teaching concerning God or Allah. The many excellent teachings of Taoism are all related to the basic teaching concerning "Tao" or Universal Law. To a much greater degree all the rules, the laws, the ritual, the rites, and the dogmas enjoined in the Koran are bound up in the cardinal doctrine of the one living and true God.

While Tao is all too largely impersonal, Allah is personal, and as a person he is supreme; he is the Sovereign of the universe; he is the great I AM, or the I WILL BE, as revealed to the prophet Moses. The follower of Mohammed glories in personality, while the philosophies of other faiths and other peoples are bewildered at the very thought of personality, still more so of an infinite, all-present personality. The God of Islam is pre-eminently a personality, however mysterious the conception; he is not mere spirit, nor a mere influence. Allah never loses his identity in the material universe of which he is the Creator. Though the word personality is not translatable into Chinese, except as referring to man, yet the idea of a living Ruler, distinct from the world, as taught in the Koran, can be intelligently expressed.

Theology is the science of God. Religion has also been spoken of as man's right attitude to God. If these two definitions be correct, then Islam has as much right to be called a religion and a theology as have Christianity and Judaism, and more so than Buddhism, Taoism, or Confucianism, of which we have been able to express appreciation. The doctrine concerning God and man's relation to God is cardinal in Islam, and

this gives it a distinguished position amongst the religions or theologies of all past time and all peoples. All else is dependent on this one great truth. This of itself is the essence of Islam. All else in Islam might be cast aside, but so long as this truth remains Islam remains.

The teachings of the Koran concerning the attributes of the unseen and infinite Ruler of the universe are very similar to the revelations of the Law and the Prophets contained in the Hebrew Scriptures. In these sacred books the teachings concerning God are the most clear, complete, and awe-inspiring of those of all the sacred books of the world. The definition in the Westminster Shorter Catechism is regarded as one of the best in all literature: "What is God? God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." Such a statement as this suits well as a summary of the Koran's answer to the same question, most vital of all, "What is God?" or still better, "Who is God?" The last form is the true form of the question in Christianity, Judaism, and Islam, while "What is God?" is the natural form of expression in nearly all the other religions.

According to the Koran, as according to the Hebrew Scriptures, followed, too, by the Christian's New Testament, God is the Author or Creator of all worlds and is their everlasting Ruler. Islam is thus not deism but pure theism. He is also distinct from the material universe, though an ever-present God, and thus Islam is not pantheism but theism. Still less does Islam give any countenance to atheism or materialism. Of

God the Moslem has no doubts whatever. Having many revelations through prophets, through a book, and through nature, the Moslem is never an agnostic. In the presence of these denials or misconceptions of God, the Christian can join hands with the Moslem in a strong, unwavering belief in the one living and true God.

In the Christian's treatise of theology we might take the attributes of God, one by one, as there enumerated and proved by Scripture, and prove the same by many citations from the Koran.

The one truth concerning God which stands forth clear and supreme is the oneness of God. There is no countenance whatever given to polytheism, to tritheism, nor to dualism. As in the Hebrew and Christian revelation, God is one. If the Christian doctrine of a Trinity, or the Buddhist and Taoist trinities, are rejected as false, it is because they are viewed as teaching a doctrine of three Gods, three persons, distinct from each other; and here even the orthodox Trinitarian Christian must acknowledge that if in our thought or phraseology or practice we make unto ourselves three distinct persons, each of whom we call God, we betray ourselves into gross error, subverting that which is fundamental and all-essential, the truth that "the Lord our God is one Lord." As my own father once said, "There cannot be two Gods. One excludes a second." As Joseph Cook, the defender of orthodoxy, once said:

God is one essence or substance. It is the immemorial teaching of religious science that we must not divide the substance of God; and we do this whenever we say that

there are in God three persons in the literal, modern, colloquial sense of that word.

What is primary, what is essential, to right thinking and right conduct is that there is only one God, who is omnipresent, but always the same one God. This doctrine we must hold to, whatever be the other doctrines which we fashion in our minds or try to explain to others. The fundamental doctrine of the oneness of God ought never to be eliminated from our minds nor lowered in our thought. To hold to this evermore is the faith of Islam and also the faith of Christianity.

The first and second of the Ten Commandments are unequivocal in their meaning, and they are unequivocally accepted by the Moslem. In the language of the Koran it is said: "This is God your Lord. There is no God but he, the creator of all things. Therefore serve him, for he taketh care of all things."

The God taught by Islam is not a tribal God, but the Lord of all worlds or all creations. He is more than the God of Abraham or Israel; he is the God of all men. Thus the first chapter of the Koran, a brief one, a prayer, is as follows:

Praise be to God, the Lord of the worlds, the most merciful, the King of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious, not of those against whom thou art incensed nor of those who go astray.

God is all-powerful according to Islam. In this it agrees with other religions. In thinking of a Supreme Being,

all men think naturally of his power. He is sovereign over all. All the events of life are determined by him. So emphatic is this teaching that an element of fate is ascribed to the Islamic God. In the same way many passages in the Christian's Bible, taken by themselves, teach not only predestination but fatalism. In both the Bible and the Koran God's sovereignty is exalted and revered. The Koran has these words:

God: there is no God but he—the Living, the Self-subsisting; neither slumber nor sleep seizeth him. Whatsoever is in heaven or on earth is his. Who is he that can intercede with him, except by his good pleasure? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend anything of his knowledge, except so far as he pleaseth. His throne extendeth over heaven and earth, and the preservation of both is no burden unto him. He is the High, the Mighty.

A part of God's omnipotence and omniscience is the great work of bringing all worlds and all mankind into being. He alone is eternal. The world is his workmanship. He is the Author of all, generally described as Creator. In this the Koran and the Bible agree, though neither is so binding as to forbid the Moslem or the Christian to accept the teachings of science. The essential and religious thought is that God had no beginning, and that the material universe came to be through the power of God. The following are some citations from the Koran:

He created the sun, moon, and stars, and subjected them to law by his behests!

. . . .

The All-mighty, the All-knowing, the All-just, the Lord of the worlds, the Author

of the heavens and the earth, the Creator of life and death, in whose hand is dominion and irresistible power, the great, all-powerful Lord of the glorious throne. . . .

Praise be unto God, who hath created the heavens and the earth, and hath ordained the darkness and the light; those who do not believe in the Lord, make other gods to be his equal. It is he who hath created you of clay, and then decreed the term of your lives.

The omnipotence and omniscience of God are, moreover, used for man's good, in the path of holiness, in harmony with righteousness. God is not mere power; he is not an arbitrary Potentate; he is just and righteous.

Dost thou not know that God is almighty? Dost thou not know that unto God belongeth the kingdom of heaven and earth? Neither have ye any protector or helper save God.

The most noticeable teaching of Islam concerning God is that of his mercy. On the walls of the mosque, otherwise totally bare, are the Arabic words which mean, "In the name of God, the Compassionate, the Merciful." These words, too, appear at the beginning of every chapter or Surd of the Koran. God, being full of mercy, can forgive sins and show pity to all who are in trouble. It is for this reason that God is elevated to the highest position, not only in men's veneration, but in men's affection. It is because God is gracious and merciful that men can approach him, and have their petitions heard.

God is the King, the Holy, the Peaceful, the Faithful, the Guardian over all his servants, the Shelterer of the orphan, the Guide of the erring, the Deliverer from every

affliction, the Friend of the bereaved, the Consoler of the afflicted; in his hand is good, and he is the generous Lord, the gracious Hearer, the Near-at-hand, the Compassionate, the Merciful, the Very Forgiving. . . .

Be thou bounteous unto others, as God hath been bounteous unto thee.

What is especially to be commended in Islam is that the teachings concerning God are not so much scholastic as practical. Man not only knows God, but has duties toward God. The very word "Islam" means submission to God or peace with God—"at-one-ment." The whole duty of man is to obey God, or, as Christ expressed it, "to do the will of God." It is here that Christianity and Islam meet and can agree. They agree on that which is all-essential, namely, to do God's will, to follow the commands of God. There may be disagreement on many other doctrines, but those who determine to do God's will not only "will know of the doctrine," as Christ expressed it, but will be performing the central duty of all religions. When one of the scribes asked Jesus what was "the first commandment of all" Jesus replied, as Mohammed himself in the spirit of his words would reply, "The first commandment is, 'Hear, O Israel, the Lord our God is one Lord,' " and then from the doctrine of the oneness of God he advanced to the doctrine of man's obligation to God: "And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." This, too, is the first commandment of Islam, except that where Jesus used the word "love," Mohammed used

the word "obey." With both, the same foundation truth of all religions is this: God alone is God, and to him as supreme every man has duties of veneration, trust, obedience, and love.

This first great teaching of Islam is a truth pertaining not only to Moslems, but to all men, of all nations and creeds. Whether Islam or Christianity be the universal religion or not, this cardinal truth of Islam is universal; it is the cardinal truth of all religions and for all humanity. Whether this or that religion be universal and absolute, truths such as this proceed from God, lead men back to God, and embrace the whole world and all generations within the limits of their eternal sway.

2. Islam in the second place may be appreciated by the Christian because it was a great religious reformation. What Sakyamuni did for Brahmanism Mohammed did both for Judaism and Christianity. These two religions in Arabia were dead religions or had degenerated into idolatry. They had forsaken God. They needed to be awakened by a reformer. It was not so much Protestantism as a Reformation. Islam was more a *reform* than a *protest*. Its reform was a return to first principles, as taught both in Judaism and in Christianity. It was especially an appeal to return to God. Like the Hebrew prophets, Mohammed warned the people of their great sin in forgetting the law of God, and in running after strange gods. If he could persuade them to fear God and keep his commandments—to remember the days of old—there was hope for them and for true religion.

As to Christianity as it was represented in Arabia, it was not a clear untar-

nished theism, but tritheism. The heavenly Father, Mary the mother of God, and Jesus their son, were worshiped as three Gods, and their images appeared in the churches along with the images of other saints. Christianity as taught by Christ had lost its identity in the formalism and errors of the church of Arabia. Still more the truths proclaimed by God through all the ages had been lost sight of amid the vain imaginings of men's hearts. The only hope was in a return to the great fundamental teaching of all time, that of only one God, an omnipresent Spirit, without form or body. The reformation of Mohammed was thus a return to the first and second commandments of the prophet Moses, which Jesus himself had equally taught.

The characters used in Chinese for Islam have this meaning of return. Every Moslem in speaking of his religion is accustomed to speak of the beginnings of things, of God the Creator, of the work of creation, and of Adam the first man. To the Moslem mind the early days of the world were a truer revelation than the latter days. In this Islam agrees with the Hebrew record. Mankind, as here taught, began with monotheism, instead of developing into monotheism. In a religious sense Islam is one of the most conservative religions of the world. By this is meant that the truths on which it is built are those which were handed down from the ancient past and which originated in God. At the same time, while not a progressive religion, Islam is a hopeful religion, for other of its teachings bear on the future and on future life.

3. A third teaching in Islam which the Christian can appreciate is that God from the beginning of the existence of the human race has raised up chosen men, to whom he has imparted special revelations. These men are called prophets. Altogether there have been tens of thousands of prophets, amongst whom there are 313 who are called apostles. These latter are specially endowed, and among them there arises a still more select group, the highest grade of men, 6 in all, who became the possessors of a special revelation, and were more holy in character. These six are Adam, Noah, Abraham, Moses, Jesus, and Mohammed. Ishmael as the progenitor of the Mohammedan faith is highly esteemed as one of the chosen of God. Thus worship of the sages and of ancestors is as strong in Islam as in Confucianism.

Of the five times of worship each day, the first, at dawn, gives reverence to Adam, the ancestor of all mankind; the second, at noon, gives reverence to Ishmael, founder of the faith; the third, in the afternoon, to Elias; the fourth, at sunset, to Jesus; and the fifth, at night, to Mohammed. But above all is God supreme.

Thus while God is a transcendent God, he should not be thought of as separate from the world, but is in fact an immanent God. This immanence of God is seen particularly in this large number of prophets, 224,000 altogether, who are free from all great sins and have special light from God. According to the Christian teaching, reverence is also paid to the prophets, culminating in Jesus Christ, the greatest of all prophets. Christianity even goes farther, recog-

nizing that there is a light which lighteth *everyone* coming into the world.

The doctrine of God's immanence, which has only of late years received special emphasis by Christians, is in Islam the doctrine of God's omnipresence. Thus in the Koran occur these words:

Dost thou not perceive that God knoweth whatever is in heaven and earth? There is no private discourse amongst three persons, but he is fourth of them; not amongst five, but he is the sixth; neither amongst a smaller number nor a larger, but he is with them, wheresoever they be; and he will declare unto them that which they have done, on the day of resurrection, for God knoweth all things.

That is, God's omniscience is through God's omnipresence. If God is also a God of mercy, as we have seen taught in the Koran, as well as omnipresent, he will impart of his truth to all the children of men, and those who are most responsive become prophets and apostles.

4. A fourth feature of Islam, which Christians should rejoice in rather than mourn over, is the high position given to Jesus Christ. Islam is the only religion outside of Christianity which gives special honor to Christ. That it fails to look upon Jesus Christ in the same way as do orthodox Christians is not a matter of surprise. Every doctrine concerning Jesus must be based on historical records. Mohammed and other Arabs, from what they saw of Christians around them, regarded Christianity as tritheism, one of the three Gods being Jesus, son of Mary. Being convinced that this was a great error, Mohammed reverted, as we have already pointed out, to the indispensable and cardinal doctrine of only one God. This doctrine is

as essential to Christianity as to Islam. There can be no second God, neither must any human being, even a holy prophet, be elevated to the supreme rank of God. If in men's thinking other doctrines and other beliefs subvert this essential doctrine, they must be cast aside, that the essential truth of God's oneness may be preserved.

In understanding the attitude of Islam to Jesus, it must be borne in mind that probably no complete copy of the Gospels, still less of the New Testament as a whole, was in use in Arabia in the sixth century. Mohammed attached special authority to the Pentateuch, to the Psalms, and to the Gospels, but the copy of the Gospels in Arabic was not the same as those on which we base our version. It is supposed that the Gospel in current use in Arabia was one of St. Barnabas. Mohammed's interpretation of Jesus was based on this copy of the Gospels, and this seems to be the source of the reference to Jesus as found in the Koran.

According to the Koran, Jesus was first of all a real human being, "in all points like as we are." He lived a real human life, though possessed of the special favor and grace of God. As in the case of other prophets, the miraculous entered into his life. He was closer to the divine than ordinary mortals. He was elevated to the highest position as a religious teacher, or, in the language of the learned Pharisee, Nicodemus, "as a prophet sent from God." He stands supreme over Adam, Noah, Abraham, and Moses, since he imparts a new revelation to a later age.

According to these same records, Jesus had a miraculous birth. He was,

moreover, "the word proceeding" from God. He is spoken of as "honorable in the world to come. . . . God shall teach him . . . the Scripture, and wisdom, and the law, and the gospel, and shall appoint him apostle to the children of Israel." The Koran also relates that he performed many miracles through the power of God; that the Jews attempted to crucify him, but that God rescued him, and carried him away into the heavens; and that he will descend to earth before the resurrection, to overthrow the Antichrists and bring peace and love to mankind.

5. A fifth reason why Christians can appreciate Islam is because of the importance it attaches to prayer. In Islam, as in Judaism and Christianity, God is a prayer-hearing and prayer-answering God. Mohammed was accustomed to call prayer "the pillar of religion." Hence the Koran enjoins five stated times for prayer during each day. Besides these fixed times one is to be always in a state of prayer. "Be constant at prayer," says the Koran, "for prayer preserveth from crimes and from that which is blameable, and the remembrance of God is surely a most sacred duty." And again: "Be constant in prayer, and give alms; and what good ye have sent before for your souls, ye shall find it with God." How like these exhortations of the Koran are the commands of our Bible: "Rejoice evermore; pray without ceasing." And again: "Be ye therefore sober and watch unto prayer. And above all things have fervent charity amongst yourselves."

Much might be said of the reverence which the Moslem shows to God in his worship, so different from the familiarity,

to say nothing of the vulgarity, of some forms of Christian behavior.

Prayer, moreover, is directed to God alone, in harmony with the cardinal teaching of Islam. God's throne is a throne of grace. Petitions to him are not in vain. With him is forgiveness. Prayer is not a form, but a reality and a joy.

6. A sixth reason why a Christian can appreciate Islam is that it teaches the doctrine, not only of the immortality of the soul, but of the resurrection of the body. Mohammed, on the basis of the records which he had in his possession, did not teach that Jesus himself was raised from the grave, just as he did not believe that Jesus was actually crucified. In a miraculous manner, however, Jesus was carried away into heaven from which he shall come again. His crucifixion and resurrection require what we may call a historical belief rather than a religious belief or hope. They depend on testimony, on evidence, for belief. A religious belief, a trust, a hope, has to do with the future, and here Islam, like Christianity, teaches the resurrection of all men at the end of the world.

The view given in the Koran of man's resurrection should please those who are inclined to the belief of a bodily resurrection, rather than those who accept the more spiritual view as presented by the apostle Paul. That Islam accepts the general doctrine, whatever the form of the resurrection, should be pleasing to all branches of Christians.

7. A seventh reason for appreciating Islam is because of its teaching concerning charity, as used in the broad sense of good will and kindness, and in the narrow sense of alms-giving. Alms like

prayer is one of the required practices of the Koran, but behind it lies the feeling of love toward all men. "Be good to parents and to kindred and to orphans and to the poor, and to a neighbor, whether kinsman or a newcomer, and to the slaves whom your right hand holds." Another saying is: "Blessed are the patient, the truthful, the lowly, and the charitable, the forbearing who bridle their anger and forgive—God loveth those who do good to others."

In the sixteenth Sura there is one verse which Mohammed was accustomed to quote at every Friday Service and which many others continue to do. It is this: "Verily God enjoineth justice, the doing of good, and the giving unto kindred, and he forbiddeth immorality, wrong, and revolt." Here in brief form is the doing of good to all, to people and to government.

8. Along with this spirit of charity is that of religious tolerance. Christians have too often condemned Islam as a religion of the sword, when in the relations of Christians and Moslems neither side has much to boast of. The cruelties, harshness, hatreds, and wars practiced by both Christians and Moslems is contrary to the spirit of the Gospels and that of the Koran. "Let there be no compulsion in religion," is one of the familiar sayings of the Koran. Another statement is:

Verily those who believe (i.e., the Moslems), and those who are Jews, Christians, or Sabaeans, whoever have faith in God and the last day, and worketh that which is right and good—for them shall be the reward with their Lord; there will come no fear on them; neither shall they be grieved.

It is only fair to Islam that we as Christians recognize this phase of thought and spirit which characterizes Islam more than the harsh and hard features as lived out by followers of Mohammed like those who have followed Christ. Let us praise this which is the chief thing in Islamic character.

9. A ninth reason for a Christian's appreciation of Islam—and the last one we shall emphasize—is its sound attitude towards war. "Peace be with you," is the familiar greeting of the Hebrew, the oriental Christian, and the Moslem. This may be called the greeting of all oriental peoples.

Islam means submission to God, or, in other words, peace with God. When Mohammed was born, the Arabs had frequent bloody feuds; under his teaching the people were unified.

War, according to the Koran, is right when it is for self-defense or in behalf of God and the truth. The frequent use of the word "enemies" in the Koran is the phraseology of war times. One saying is: "A sanction is given to those who, because they have suffered outrages, have taken up arms, and verily God is well able to succor them." Another passage reads: "And fight for the cause of God against those who fight against you; but commit not the injustice of attacking them; God loveth not aggressors."

Islam is a religion that teaches the faithful observance of covenants and engagements. Mohammed is thus termed "the Faithful." War, if it comes, is in defense of the promised word, "O believers," says the Koran, "be faithful to your engagements."

In comparison with the follower of Jesus and of Lao-tsze and of Sakyamuni, Mohammed appears as the strong man, and his God as the mighty God, the Lord of Hosts. The quietness of Jesus and the force of Mohammed are opposite sides of the same truth. Jesus, moreover, was not meek to the point of weakness, and Mohammed was not strong at the expense of gentleness. Many a Saracen in war has shown chivalry towards the enemy, as the Christian has shown a fearless courage.

Here, then, are nine principles or teachings in Islam which are the superstructure on the one solid foundation of the oneness of God. There may be difference between the Christian and the Moslem in interpreting these nine points, as of others we have not mentioned, but by building on the same foundation, however different the superstructure, we are at one; the foundation is immovable. To use another figure of speech, we drink at the same fountain, though from different cups.

The summing-up of Islamic teachings, making sincerity superior to formalism, may be found in these words of the Koran, with which we close:

There is no piety in turning your faces towards the east or towards the west, but he is pious who believes in God and the Last Day, in angels, the Scriptures, and the Prophets, who for the love of God disburseth his wealth to his kindred, and to the orphans, and to the needy, and to the wayfarers, and to those who ask, and for the redemption of captives; who is constant at prayer and giveth alms; and of those who perform their covenants when they have covenanted, and are patient in adversity and hardship and in times of trouble. These are they

who are straight. These are they who are pious.

With this from the Koran may be placed the simple statement of the

prophet Micah: "What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."

THE VALUE OF BIBLICAL ARCHAEOLOGY (*Concluded*)

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This brings us back to the moderate-liberal position. If I were asked what a moderate liberal is, I should say: A moderate liberal is one who believes that in the Bible of the Jews and Christians there is the record of a unique revelation of God in history and religious life, the record being far from perfect in material and structure; but, being purely secondary to the truth enshrined, it is open to the critical scrutiny of scholars who have a perfect right to apply the same method of criticism to this record as is applied to all records, particularly the ancient.

It cannot be questioned that many pagan as well as uncritical Jewish ideas attach to our views of the Bible. When the Christian church took over the Old Testament it took too many Jewish and pagan theories with it, and these have too long been hanging like a millstone round the neck of biblical studies. What we need now is to get rid of the paganism and the uncritical Jewish theories.

Having made this brief statement, let us ask: What is necessary in our

treatment of archaeology in order that we may be able to derive the utmost benefit from it?

1. We must understand what the monuments contain. This sounds like a commonplace, but it is surprising how many writers on all sides overlook it. Here we are at the mercy of the specialist, unless we are competent to read for ourselves. Here we must listen to the unprejudiced report of the textual or historical expert. We say expert, for only he has a right to pronounce, and particularly where a difference of reading is possible. It is both unwise and unfair to rush off with a few words from a monument, etc., just because they seem to support our views; for it is more than probable that they will have an entirely different meaning when read in the light of their whole context. An archaeological fact, like a biblical text, needs to be read in its own context, and the context is often more than the preceding or succeeding verse.

2. We must fully learn the age of the monuments, and the age of the events recorded. It would be an easy matter